

THE INTERMOUNTAIN CATHOLIC

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COLORADO CATHOLIC, SIXTEENTH YEAR.

How Holy Week Will Be Observed By the Church

HOLY WEEK.

Ancient Christian Laws—Origin of Palm Sunday—Tenebrae, Its Significance—Ceremonies of Holy Thursday, Good Friday and Holy Saturday.

(Written for The Intermountain Catholic.)
The Lenten season, during the coming week, will find its completion in the solemn services, ancient but ever new, of the Church. The last week is designated Holy Week. In former times it was called, both by the Greeks and Latins, the Great Week; and sometimes the week of austerities. The term Great Week was applied, because of the great things wrought by God in this week. Man's redemption was accomplished, the tyranny of Satan was overthrown, sin and its curse taken away and Heaven opened to the Saints.
In ancient times the fast exacted during the last week of Lent was more rigorous and austere than that required during the rest of Lent. A writer of the IV century—St. Epiphanius—states "that only bread and salt, with no other drink but water, were allowed," during Holy Week. The Greeks who do not fast on Saturdays of Lent observe a very rigorous fast on Holy Saturday. In the early ages of the Church, Christian rulers, during Holy Week, exercised clemency towards prisoners, by forgiving debts, and releasing criminals, certain grievous crimes excepted, from prison. In the Cod. Theod. I, ix, are given many indulgent privileges which applied to the Great Week and that after Easter Sunday. Referring to these laws, having the Imperial sanction, St. Ambrose has written "The holy days of the last week in Lent are the time when the bonds of debtors were to be loosed." St. Chrysostom also wrote "That the Emperor set prisoners at liberty on the Paschal solemnity that they might imitate, as far as in them lay, the example of our Lord, who at this time delivered up from the bonds of our sins, and made us capable of enjoying numberless blessings. For we ought as much as possible to

imitate his kindness and mercy. Again he wrote: "The Imperial letters are sent forth, commanding all prisoners to be loosed from their bonds, etc."
Slaves were set at liberty during the Great Week, and the octave of the Pasch. The laws of Theodosius forbade all judicial acts, and legal processes, except that which had reference to the freedom of slaves. In the Justinian Code LIII, tit. 12, de Feris, leg. 8, is to be found the following enactment: "Let all actions at law, whether public or private, cease in the fifteen Paschal days. Yet all men have liberty at this time to grant freedom to their slaves, and whatever acts are necessary to be done at law for this purpose are not prohibited. Constantine, the Great, made a similar exception with respect to the Lord's day, on which all other legal proceedings were forbidden. Those laws dating back to the commencement of the fourth century, approved by the first Christian rulers show their profound respect for the Cross, and the Resurrection which were honored during Holy Week, and the week after the feast of Pasch.

PALM SUNDAY.
Holy Week is ushered in by the celebration of Christ's triumphant entry into Jerusalem, which occurred five days before His crucifixion. It was meet that before his passion he should be received and honored as the Messiah. His ministry being finished, having preached to all who lived in the cities, and country of Palestine, before offering himself as a real victim for the sins of the whole world, he makes a public and triumphant entry into Jerusalem. It was according to prophecy "Rejoice greatly, O daughter of Zion: shout for joy O daughter of Jerusalem: behold thy King will come to thee, the Just One and the Savior: He is poor and riding upon an ass, and upon a colt the foal of an ass." Zach. ix, 9.
Nearing Jerusalem He stayed two miles from the city in the village of Bethania, with His friends, Lazarus, Mary and Martha. Being the Sabbath day he remained with this devout family till the following morning—Sunday—

when he proceeded to Jerusalem. Nearing Bethpaga, a suburb of Jerusalem, he sent two of His disciples into that village for an ass to ride on. In the Gospel of St. Mark xi, chapter, will be found a history of this remarkable incident of the life of Christ. The humility of the Savior of the world in selecting such mean equipment for His triumphant march into Jerusalem is plainly manifest. Some of His disciples spread their own cloths on the ass, which He rode; others strewed the ground over which He passed with their garments and green boughs cut from the trees that shaded the wayside. A large concourse of people chiefly the poor, and innocent children, walked before and behind Him. They carried green boughs in their hands, and all, with joyful acclamation united in a song of praise: "Hosanna to the Lord of David: blessed is He that cometh in the name of the Lord; Hosanna to the Highest." The royal prophet made special application to Christ of the Hebrew word Hosanna. Ps. cxviii, and St. Jerome explaining its import wrote that it means Lord, Save! The joyful song, sounding the praises of Jesus, that rent the air, so He entered the city, would mean, "Salvation and a prosperous reign to the Messiah who is by excellence the Son of David promised by the Prophets, and who comes in the name of the Lord." The event was the fulfillment of ancient prophecies "Say the daughter of Zion: Behold thy Savior comes." Isa. liii, 11; also Zachary tells of it. "Tell ye the daughter of Zion, Behold thy King cometh unto thee, and sitting upon an ass, and a foal the foal of her that is used to the yoke." Mat. xxi, 5.

To commemorate this striking event in the life of Christ, and in imitation of the devout Jews who spread green olive and palm-tree branches on the road over which the Savior passed, the Catholic Church has annually for nine, ten centuries on the Sunday preceding Holy Week blessed green boughs or sprigs, such as she can obtain, presents them to her children, who hold them in their hands during the reading

of the passover, and last gospel. The Sunday is designated in her liturgy as Palm Sunday, and will be observed tomorrow.

TENEBRAE.
The office of Tenebrae is said in the church on Wednesday, Thursday and Friday of Holy Week. The word Tenebrae signifies darkness, and is so called, as at the conclusion of its recitation all the lights are extinguished as an expression of the deepest mourning, and in memory of the great darkness which covered the world earth when Jesus was crucified on Calvary. On the epistle side of the altar rests a triangular candlestick with fifteen candles lighting. At the conclusion of each psalm one candle is extinguished. When Lauds are finished only the white candle on the altar remains lighted. During the chanting of the Benedictus the six candles on the high altar are extinguished. At the commencement of the Psalm Miserere the lighted torch on the top of the triangular candlestick is removed and hid behind the altar. At the conclusion of the psalm it also is extinguished, and a noise made, which represents the earthquake and splitting of rocks, which occurred as the Son of God expired on the cross. The doleful chanting of the Lamentations and entire office of Tenebrae during these three days are commemorative of the funeral obsequies which the church wishes to pay to her Spouse Redeemer and divine founder. Fourteen of the candles on the triangular candlestick are yellow wax, which indicate penance or mourning, and which are always used when purple or black vestments are prescribed by the rubrics. The candle on top, representing Christ himself, is white. The number of candles and the rites observed during the recitation of the office of Tenebrae are very ancient. The very forms to be used during the coming week are to be found in an old manuscript copy of the Roman order (of the divine office) that dates back to the seventh century. All the solemn rites used by the Catholic Church during Holy Week are of primitive

antiquity, and when carried out according to the mind of the church cannot fail to impress all with the solemnity and dignity of her ritual, and the necessity of winding up the season of Lent in a devout and penitential manner.

HOLY THURSDAY.
On this day, at the morning services, changes her attitude of mourning into that of joy and gladness. The altars are all decorated with flowers, and her ministers robed in white vestments officiate. The reason is because she commemorates the institution of the blessed Eucharist. During the High Mass the bishop of the diocese consecrates the holy oils to be used during the entire year in the administration of the sacraments. On Holy Thursday the Savior, at his last supper, instituted the holy sacrifice of his own adorable body and blood, when he took bread, blessed it, and said, "This is my body," commanding his apostles and their successors in the Christian priesthood at the same time to continue this profoundly mysterious and sublime work, then and there ordaining them priests of the new dispensation. After Mass the Blessed Sacrament is removed from the high altar to a repository place in a suitable place in the church. At Mass the bells, rung at the changing of the "Gloria in Excelsis," will not be heard until Holy Saturday. The kiss of peace is not given because of the betrayal of Judas by a kiss. The laity are exhorted to approach the altar and receive holy communion on this day.

GOOD FRIDAY.
Following the celebration of the institution of the body and blood, soul and divinity of Christ in the Blessed Sacrament, comes the commemoration of Christ's death on Good Friday. In all her ceremonies the church expresses the deepest mourning and sorrow. Her altars are bare, the cross is covered with a black veil. There is no consecration, consequently no Mass. The sacrament is taken from the altar of repose, where it was placed the previous day, and after the priest recites

the Lord's Prayer and other prayers said by him at Mass, he consumes the consecrated particle.

In her prayers she includes all on this day, because on Good Friday Christ died for all men. She presents the cross for the veneration of the faithful, who come to the altar rails and kiss the cross, which he made the instrument of his triumph over sin and man's redemption. Its glory is made manifest because, on the wood of the white cross, his divine victory and strongest demonstration of mercy and love were proclaimed. The cross and Jesus are inseparable, and they who fail to see an immediate and direct relationship between Christianity and the cross have not the spirit of Christ. Hence, after the resurrection, his name is always associated with the cross. "You seek Jesus, the crucified," Mat. xxviii, 5, said an angel to the pious woman who went to the sepulcher St. Paul, declaring the object of his preaching, said: "We preach Christ crucified." 1 Cor. 1, 2, 2, and again the great apostle of the Gentiles said: "Jesus and him crucified," 1 Cor. 11, 2. The crosses, the memorial of the sufferings of our dearest Redeemer, and the pledge of his infinite love. At its foot in deep meditation all devout souls imbibe the spirit of him whose surname it might be termed.

HOLY SATURDAY.
The last day of Lent, the eve of the resurrection, is styled Holy Saturday. The morning services, which preach the Mass of the day, are solemn and impressive. His body in the sepulcher and his blessed soul descending to limbo are the mysteries which the church would recall. At the entrance of the church the first part of her ceremonies begins by the blessings of fire. The newly blessed fire typifies Christ rising from the dead to kindle in man's soul the spiritual fire of his love. With a taper ignited by the blessed fire, the triple candle signifying the trinity of persons in one God, is lighted by the solemn chant of the Kyrie eleison, the church door to the altar. After reaching the altar the blessing of the Paschal

candle by the deacon begins. It is an emblem of Christ rising from the dead and shedding light throughout the world; also announces the joy and glory of the resurrection. The five grains of frankincense inserted in the candle during the blessing symbolically represent the five wounds of the Savior and the embalming of his body.

In parish churches the baptismal font is blessed immediately after the ceremony of blessing the Paschal candle, and the sacrament of baptism is solemnly administered the ceremonies are concluded by the singing of the Litany of the Saints, when the ministers implore divine aid and mercy for sinful man through the sacred mysteries of Christ's death and resurrection. At the conclusion of the Litany Easter is announced by the solemn Mass of Christ's resurrection, and to all the faithful this announcement becomes known by the ringing of bells at the "Gloria in Excelsis Domini."

MISS STARR IS HONORED: A MEDALLION FROM POPE LEO

Ellen Allen Starr, the noted Catholic poetess and author on Christian art, was significantly honored last week by Pope Leo, who sent to her with the apostolic blessing, a beautiful medallion. The gift is in recognition of her latest published work, "The Three Archangels, and Guardian Angels in Art."
The medallion is in the form of a costly cross, on whose face is a figure of the Blessed Virgin, a reproduction of "the Immaculate Conception." The transparent stone is set in gold and the medallion was enclosed in a handsome case. It was transmitted by the Holy Father to Miss Starr's home, St. Joseph's Cottage, Huron street, Chicago, through Rev. Mother Cabrini, the founder of the order of Missionary Sisters, who is now in Rome.
The honor is especially great, as women have rarely been the recipients of such valuable tokens of appreciation, and it is devoutly hoped by Miss Starr, The friends and admirers of this distinguished writer must rejoice with her in the reception of this testimonial to her efforts in the uplifting of Catholic thought, and her distinctive work on behalf of Catholic art and literature.

Queen Victoria's Visit to Ireland—First in Fifty Years

QUEEN VICTORIA'S VISIT TO IRELAND.

The Aged Sovereign Is Accorded a Cordial Welcome by a People Who Have Been Cruelly and Shockingly Persecuted by Her Government.

(Written for The Intermountain Catholic.)
Ireland is chivalrous. She always respects womanhood. Therefore, it is not surprising that Victoria, Queen of England, should receive a cordial and respectful welcome on reaching the shores of the Emerald Isle.
John Henry Parnell, M. P. brother of the late Charles Stewart Parnell, is the city marshal of Dublin. In that capacity he has custody of the keys of the city, which were formally presented to the Queen on the occasion of the presentation of the corporation address. Properly, it was Parnell's duty to present the keys, but he notified the lord mayor that he must provide a deputy.
The bearer of the civic sword of Dublin is James F. Egan, who was released from prison four years ago, to which he had been sentenced for life for alleged complicity in a dynamite plot; but as he was really a victim of the agents of the British government he also demanded relief from duty at the royal coronation. Mr. Egan is a man of high personal character, and spent several years in New York, where he has many friends, both among Irish Nationalists and others. Egan refused to hand the sword to the Queen, and in a letter to the public he explains his position as follows:
"I will yield nothing to any Irishman in respect for the individuality of the aged lady, but I cannot join in any act of public courtesy toward the head of a state which has tried me upon charges that were false and sent me to suffer for nine years in English dungeons—the state that still marks me with the degradation of a ticket-of-leave man."

INSULT THE SHAMROCK.

Queen's Visit Regarded as an Insult to the Irish Race.

Editor of Dublin Freeman's Journal:
Sir—The daily paper of March 8, 1900, informs me that the Queen intends to visit Ireland early next month. I learn, too, from the paper that it was in 1848 that she first visited Ireland, and the paper says it is curious to recall that "in those days as in these we had reason for trouble about matters of state." I learn, too, from the paper that the shamrock, the wearing of which has hitherto been a punishable offense in the army, is now to be worn in the ranks on St. Patrick's Day in her Majesty's Irish regiments. I learn, too, from the paper that in order to place Ireland on a military equality with England and Scotland, her majesty is pleased to consider the advisability of creating a new regiment, to be called "The Irish Guard," and another page of the same paper gives an analysis of Buller's losses.

THE IRISH SOLDIERS IN THE FRONT, THE ENGLISH IN THE REAR.

The following is a summary of the above list of losses in Natal among General Buller's forces between Feb. 16 and 27:
The initial letters represent killed, wounded and missing:
1st Bn. R. Irish Fusiliers..... 13 18 22
2nd Bn. R. Irish Fusiliers..... 13 18 22
3rd Bn. R. Irish Fusiliers..... 13 18 22
4th Bn. R. Irish Fusiliers..... 13 18 22
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99th Bn. R. Irish Fusiliers..... 13 18 22
100th Bn. R. Irish Fusiliers..... 13 18 22



ARCHBISHOP WALSH, AT PRESENT IN ROME, FOUND THAT LORD MAYOR PILE HAD PUT HIS NAME ON THE COMMITTEE OF DECORATIONS FOR THE QUEEN'S VISIT WITHOUT HIS ASSENT. THE ARCHBISHOP TELEGRAPHED HIM THAT THIS WAS AN IMPERTINENCE, AND ORDERED ITS REMOVAL. OTHER PUBLIC MEN WHOSE ASSENT PILE HAD ALSO ASSUMED DID LIKEWISE.—Press Cablegram from Dublin.

a cause, and enlistment has greatly declined. If it has not practically ceased, in Ireland. Yet we hear of the creation of a new regiment to be called the Irish Guards! And we hear that an order has been issued commanding the shamrock shall be worn on St. Patrick's Day by all ranks in Her Majesty's regiments! And at the same moment we hear of Her Majesty's intention to visit Ireland after an absence of fifty years.
REDMOND'S "CHIVALROUS HOSPITALITY."
In the face of such circumstances as these it seems strange that Mr. Redmond should have plighted the National Party to receive the Queen with "chivalrous hospitality." It seems to me that if we consider the military circumstances of the moment, that he speaks of the reception we should give the Queen in somewhat exaggerated terms. That England's aged and venerable Queen will be received with po-

litence is UNALTERABLE. I have but one suggestion to offer. Turning again to my daily paper I learn that "the Queen landed at the Cove of Cork the inhabitants, with one voice, invited her to change its name to Queenstown." It seems to me that it would be well if the inhabitants would now summon a meeting and decide with one voice to change the name of their harbor to whatever was its original Gaelic name. And it would still be more to the credit of the Kings-town corporation would quickly decide to bring back the old name Dan Leary, which commemorated the name of an Irish king, and which was changed in 1819 to commemorate the name of an English king, of whom every one is ashamed. If this be done, the first thing that will meet the Queen's eye will be a significant sign of national resolve to separate ourselves from English influence. I am, dear Mr. yours faithfully, GEORGE MOORE.

92 Victoria street, London, S. W.

GIVEN AN OVATION FROM ALL QUARTERS

Not the Least Attempt Made at Disturbance.

Aged Sovereign Was Met at the Gates of the City and Tendered the Keys by the Lord Mayor—Imposing Spectacle When the Royal Party Entered—Decorations Outrivalled Those of London During the Jubilee.

Dublin, April 4.—Queen Victoria landed in Ireland this morning for the first time in thirty-nine years. The disembarkation from the royal yacht was accomplished at 11:30. The commander of the forces in Ireland, the Duke of Connaught, the lord lieutenant, Earl Cadogan, and their staffs greeted her majesty, and the ride from Kingstown to Dublin commenced in splendid weather and before hazy and good-natured crowds.

At the entrance to the city the queen received an address of welcome, and handed the lord mayor the following reply:
"I thank you heartily for the loyal welcome and good wishes which you have tendered me on behalf of yourself and your fellow citizens on my arrival in the ancient capital of my Irish dominion.
"I came to this fair country to seek a change and rest, and to revisit scenes which recall to my mind the warm welcome given to both myself and my beloved husband. I am deeply gratified that I have been able at this time to see again the motherland of those brave men who have recently distinguished themselves in the defense of my crown and empire with cheerful valor as conspicuous now as ever in their glorious past.
"I pray that the Almighty God may ever guide and direct you in the high functions which you exercise for the benefit of your fellow citizens."
The queen appeared to be much affected by the warmth of her welcome. Mr. Burke, a son of the former city

(Continued on Page 4.)